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ABSTRACT

Humanistic psychology aids individuals in developing self-esteem and self-actualization and therefore is an excellent means of citizenship education. According to humanistic psychologists, the process of self-actualization involves the four stages of fulfilling physiological, safety, love, and esteem needs. Some characteristics of the self-actualized person are: a superior perception of reality; increased acceptance of self, of others, and of nature; independence of culture and environment; deep feelings of identification and sympathy for others; profound interpersonal relationships; a democratic character structure; and creativity. By paying more attention to meeting the physiological and psychological need of students, social studies educators aid in the development of good citizens. In order to meet these needs, greater emphasis should be placed on creating more democratic classroom environments; exploring feelings about self and others; giving students some responsibility in their own learning; participating through experiential learning; making connections between what is learned and one's own life; decision making, values clarification, and moral development; and understanding people. (KC)

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Good Citizenship, Humanistic Psychology, and Humanistic Education

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The good citizen is an enduring theme in social studies. The cultivation of good citizenship as an end for social studies was outlined as early as 1913 by Charles Beard, who stressed teaching economics and civics in the first year of high school to strengthen citizenship education.[1] In the years since, definitions of good citizenship have varied. One definition focusses on loyalty to government and obeying laws.[2] Another emphasizes the good citizen playing an active role in solving problems and in changing laws and events through democratic participation.[3] Roselle defines one among many traits of the good citizen as someone who "recognizes that we live in an 'open-ended' world and is receptive to new facts, new ideas, and new processes of living."[4] The capacity to make intelligent decisions about citizenship issues is still another definition.[5] Newmann, et. al. argue that an important characteristic of the good citizen is "the ability to exert influence in public affairs".[6] Good citizenship has thus come to mean a number of diverse ideas, such as loyalty to government, obeying the law, active participation in government, receptivity to new ideas, exerting influence in public affairs, and intelligent decision-making.

Differences also exist in methods of developing good citizenship. Some have espoused knowledge and information about history and government.[7] Oliver and Shaver contend that students should be exposed to case studies focussing on public issues and problems within our society to learn how to analyze these problems.[8] Newmann et. al. argue that students should also develop skills for political action by apprenticing in the real world.[9] The 1971 National Council for Social Studies position paper on curriculum guidelines emphasizes the need for knowledge and the development of intellectual valuing and social participation skills.[10]

For most social studies educators, citizenship education, whatever the definition, has meant teaching and learning knowledge and skills about government,

history, and intellectual processes and skills. Assuming that these have been the major approaches used by schools in the past, the evidence indicates that these approaches have not worked well. Studies and polls indicate that a large number of our youth do not know vital information about democratic processes, and that there is a great deal of apathy and cynicism about the political process among the general public. In a recent important primary election nominating candidates for governor in Pennsylvania (with a significant number of choices), only 40% of the registered voters cast their ballots. Relatively few people bother to become involved in the political process. Relatively few people develop interests above their self-interest in the political arena and support programs that aid the general public. At a time when we are facing serious national and international problems such as war and peace, energy supply problems, divisions between rich and poor, and so on, relatively few people bother to become involved to help focus on potential solutions.

Many causes can be cited for these failings. One is that schools have not adequately trained students in intellectual skills, the tools for good citizenship. Another is that schools cannot take total responsibility for the citizenship. Another is that schools cannot take total responsibility for the citizenship performance of its constituents. However, I believe that neither of these can adequately explain these problems. I believe that neither more of the same type of social studies, emphasizing factual knowledge, nor a new emphasis on skills will develop better citizenship in the long run. While knowledge and skills are important, I think that a major set of ideas has been inadequately explored in citizenship education -- the need for the development of the "whole person", the "self-actualized person", and its educational implications.

Humanistic psychology, education and good citizenship

Humanistic psychology and education suggest an additional thrust for citizenship

education that focusses on human dignity and the worth of each individual.* Humanistic psychologists are concerned with developing each individual's potential, and helping individuals find meaning and purpose in their lives. They focus on the dynamic nature of life and see individuals as developing and growing over time. They take a dynamic view of human development. They stress that individuals are always in a state of being and becoming. They emphasize the relationship between knowledge and feelings, and stress the development of the "whole" person. They stress the idea of developing caring, concerned, self-fulfilled individuals who take responsibility for themselves and others. This view of human growth and development and human characteristics add a potentially significant definition of the good citizen.

Humanistic education ideas have their roots in the humanistic psychology movement. Humanistic psychologists such as Abraham Maslow believed that the mechanistic, "value free", deterministic approaches to psychology did not present a full picture of human beings in all their complexity.[11] Maslow and others concentrated instead on viewing the "whole person", and on focussing on what they saw as the needs of the whole person. They saw man as inherently striving in very complex ways towards self-fulfillment, or self-actualization, or self-realization -- more satisfying ways of living, working, being and becoming. Maslow, in his work with what he called self-actualized people, developed a hierarchy of needs that determined man's ability to reach a self-actualization stage. These stages constituted a series of needs for individuals -- the lower stages needing to be satisfied before the upper stages could be reached. These stages are:

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*This rationale is, in fact, similar to one espoused by many social studies educators, as exemplified in the 1971 Social Studies Curriculum Guidelines (Social Education, December 1971). See also Oliver and Shower, Teaching Public Issues in The High School. Boston: Houghton Mifflin. 1966.

1. The physiological needs. Maslow postulates that the physiological needs are the most basic needs to fulfill. It is the body's attempt to eat nutritious foods that allow the body to function adequately, as well as other general needs, such as sleep, hunger and thirst, sex, and perhaps activity. If these needs are satisfied, they become less important in the basic motivations of the individual.

2. The safety needs. These needs include such things as security, stability, dependency, protection, freedom from fear, anxiety and chaos, and so on. In general, satisfaction of the safety needs are arrived at if the individual lives in a relatively secure environment. Predictability, order, lack of threats or violence, and so on are characteristic of a safe environment. Safety needs become predominant when the environment does not provide this order or when there are emergency situations that create disorder and difficulties.

3. Belongingness and love needs. Belongingness and love needs, the next level, are satisfied when there are affectionate relationships between people and when an individual feels that he/she "belongs" to a group. Belonging to a clan, a neighborhood with caring affectionate people can provide satisfaction of this need.

4. The esteem needs. Self-respect and self-esteem emerge as the individual feels secure in a loving environment. Usually this enables the individual to feel confident and secure about his/her successes, to view oneself positively, to achieve. The lower needs provide the support necessary for successful completion of tasks and for the persistent behavior necessary to achieve. It is difficult to accept failure except in a loving and supportive environment. These needs, when thwarted, produces feelings of inferiority, weakness and helplessness.

Maslow suggests that the last "becoming" stage -- called self-actualization - includes growth towards certain characteristics that he defines as psychological health. No one actually reaches a state of self-actualization or is always in a self-actualized state. Nevertheless some people are closer in their growth to

self-actualization than others. Some of the characteristics of self-actualized people are:

1. Superior perception of reality. Self-actualized people are more able to "see concealed and confused realities more swiftly and more correctly than others."[12] They seemed to be able to judge other people more quickly and more correctly. They seemed to be able to analyze situations according to the objective circumstances more often. They are also more comfortable with others and with what Maslow calls the "unknown" in their lives. The mysterious attracts them rather than repels them. They are curious about the unknown and do not cling to the familiar.

2. Increased acceptance of self, others, and of nature. There is a greater acceptance, among those who are more self-actualized, of their own and other's human nature with all their faults, frailties and shortcomings. They understand the animal like quality of people and their appetites for food, sleep, sex, and so on. They tend to lack defensiveness and live well with their own shortcomings. They do not feel guilty, angry, defensive, hostile, etc. about their maleness or femaleness. They do, however, concern themselves with frailties and faults that they see as improvable, such as those due to laziness, thoughtlessness, loss of temper, hurting others, prejudice, and so on. In other words, they have a value system that makes them focus on the difference between the improvable what is and what ought to be.

3. Spontaneity, simplicity and naturalness. Self-actualized people lack artificiality and exhibit an ease about themselves which translates into simplicity and naturalness. They are generally good-humored about the conventions of life but will not let conventiality inhibit them from doing what they think are important and basic. Conventional behavior is tolerated and considered a burden, and the preference is for naturalness and spontaneity in human dealings. They also tend to have their own code of ethics that may or may not be thought of as conventional. They are extremely ethical but perhaps different from the ethics of those around them.[13]

They are more aware of their own impulses, desires, opinions and actions than others. They have reached the stage where they are no longer striving to meet their needs but to intrinsically satisfy their own need for growth. Their work, their play, is a complete part of the expression of their lives, and inseparable from them. They are not extrinsically motivated, but intrinsically motivated, interested, and curious.

4. Problem-centering. Self-actualized people tend to focus on problems outside themselves. Their needs having been met, they are much more apt to deal with basic issues and external questions that are philosophical and ethical. They work within a broad framework of values and principles that they live by, and they focus on problems and issues in a broad sense.

5. Detachment. Self-actualized people are able to detach themselves from others, to work and live within privacy and solitude. They like privacy and solitude. This does not mean that they do not like to be with others, but they are more autonomous, more independent, more self-reliant. They are more autonomous in the sense that they make more of their own decisions and see themselves as personally able to make things happen, rather than being a pawn to luck and fate.[14] They are assertive enough to say no to others and to organize and get things done. They are self-movers.

6. Autonomy and independence of culture and environment. To a greater extent than most of us, self-actualized people are not dependent so much on others but on themselves and their own development and continued growth. They are, to a greater extent, "environment free". They are able to maintain emotional and social stability in the face of problems and tragedies. They are more serene in the face of difficulties than others. They are able to handle frustration and difficulties and are more persistent. Since they are independent of the opinions of others and are less concerned with rewards and popularity, they are more likely to take unpopular

stands and to appear in their human relationships to be rude and self-centered. In fact, at times, they probably are, because the call to growth comes from within and is independent of others. They are the people most likely to face the scoundrels of our time and say no!

7. Continued freshness of appreciation. They have a "wonderful capacity to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, wonder and even ecstasy, however stale these experiences may have become to others..."[15] They see the same things again and again in new ways -- the dawn, the sun setting, flowers, etc. They have intensely satisfying feelings and react excitedly to beauty. There is a person, acute feeling of richness of subjective experience, even in everyday affairs.

8. Feelings for mankind. Self-actualized people have a deep feeling of identification, sympathy and affection for others and a deep desire to help others. It is a deep seated identification with the human race and with mankind as a whole, although their actions may sometimes seem to indicate an intolerance for particular others.

9. Profound interpersonal relationships. They are capable of deep love and fusion with others, especially those whom they feel close to. They have a very small circle of friends, people who are likely to understand them and promote their own growth. Thus friends tend to be more like themselves -- more self-actualized. They tend to be more patient with others, more understanding, except in situations where they feel that people are shortsighted, should be different, etc. with regard to their own value system. But, even here, in general in face to face situations they are more tolerant and understanding. Their reactions to others are not based on the character of the people but are situational, as anger towards those who might have helped another in a particular situation, etc.

10. A democratic character structure. They have a deep seated democratic character structure that enables them to diminish their authority and act accordingly with

others. They do not generally tend to deal in differences such as race, class, status, etc. but relate to others as if all people have dignity and worth. They respect all talent, all personalities, all the varieties of differences among people. They are discriminating among people, but generally in terms of what they regard as important principles of human dignity, fairness, justice, etc, that are blatantly challenged by the actions of others. Here they will attack what they consider to be evil.

11. Discrimination between means and ends, between good and evil. Self-actualized people are clear in their definitions of their own moral standards, and they have little conflict over moral actions. They easily distinguish between means and ends and concentrate on moral ends. Their view of ends, however, may be looked at as means to others. For example, play and enjoyment may be looked at as a moral end to self-actualized people while to others it is a means to something else.

12. Creativeness. Every self-actualized person shows in one way or another a special kind of creativeness. They seem to be able to look at things in new and different ways, to see things from fresh perspectives, to look at life in new ways. Their creativeness may or may not express itself in writing books, plays, or painting, or other conventionally creative acts. But it is part of their aliveness. Thus it can be seen in people from many different walks of life in many different settings. We all know of someone who is genuinely creative and alive and who we seem to find in what we think of as unusual settings -- the truck-driver, the custodian, the sales person, the clerk, the bus-driver, and so on.

13. Resistance to enculturation: The transcendence of any Particular Culture.

They maintain a certain inner detachment from the culture in which they live. They are not necessarily conventional in their customs, manners, mores, language, foods, or ways of doing things, but rather develop their own idiosyncratic styles. They seem to accept slowness of change and cultural improvement, and no concern at

all with the trivial conventialities which a society lives by. They are able to step back from theirs and others' cultures and detach themselves -- to give the culture a good, hard look. They probably have more similarities to self-actualized people in other cultures than to those who follow the dictates of their own culture. Yet they can live within the convention of the culture as well as move outside it when necessary.

14. The mystic and peak experiences. Self-actualized people are more apt to feel mystic or peak experiences in their lives. It is difficult to describe these, except to say that they are intense feelings of escasy and wonder, awe, joy, beyond oneself. They sometimes, in effect are beyond themselves. Peak and mystic experiences may be similar to religious experiences described as a qualitative difference between it and all others.

Maslow makes a basic distinction between the first four sets of needs (physiologica safety, belongingness and love and self-esteem) and self-actualization characteristics. The first four are needs that must be satisfied if an individual is to become self-actualized. To put it another way, the first four sets of needs are deficiency needs -- a deficit in these needs leads an individual to stagnate, to focus on solving these needs and perhaps to have psychological crisis and conflicts. The self-actualized needs are growth needs, positive needs strived towards when basic needs are satisfied. Few people reach the self-actualized state, but many grow towards it. The perceived satisfaction of the first four needs is a prerequisite towards movement to self-actualization.

An underlying assumption in humanistic psychology is that there is a strong relationship between needs and values. Inherent in the human condition is the strong role that values play in psychological health. Belongingness and love needs, for example, suggest basic human values to be enhanced and promoted. Trust, caring, sharing, helping, accepting and so on are values and behaviors that promote

satisfaction of these needs. Building positive human relationships helps satisfy belongingness and love needs. The need for self-esteem suggests that human worth, dignity and respect are significant human values to be kept in mind as one deals with others. The growth towards self-actualization puts a premium on values such as detachment and objectivity, self-understanding, creativity, feelings for others, and clarity with respect to one's own values. Thus there are a set of human values that are promoted by humanistic psychologists as leading towards growth, self-actualization, and psychological health.

The humanistic approach also emphasizes being and becoming. On the one hand, there is the need to accept oneself at any given point in time. There is a stress on being comfortable with oneself with all one's human frailties. There is an emphasis on living in the "here and now". This requires a great deal of insight and self-acceptance. On the other hand, there is an emphasis on becoming -- that is, on the idea of changing and growing towards reaching one's full potential and toward self-actualization. Thus there is a continual sophisticated duality between acceptance and change, between living comfortably with one self and on striving towards health and satisfaction and self-actualization. The greater the psychological health, the less conflict there is between these two forces. At the self-actualization stage, acceptance and continued growth are no longer in conflict. A person's energies are synergistic. He not at war with himself.

Humanistic psychologists also emphasize "openness" and human beings as an "open system". Growth depends upon openness to new thoughts and ideas and experiences, to exploring new emotions. Openness opposes closedness -- that is, resistance to new thoughts and ideas and the feeling that new thoughts and ideas pose a threat to the individual. Growth cannot take place when there is no effort to listen, to hear, to feel new thoughts and experiences. Thus there is an emphasis on developing the human being as an "open system with certain freedoms of operation and potentials for change."[16]

Inherent in man is a striving towards satisfaction, growth and self-actualization. Like Piaget, Maslow believes that there are innate biological factors towards human development and growth. Successful striving depends on many factors, not the least of which is the environment in which an individual is placed. In a safe, secure environment that allows for exploration, discovery, self-expression, acceptance of failures, and so on, the individual is more likely to continue to strive towards these ends, and to more successfully meet these ends. In such an environment an individual develops a feeling that he or she is an can be the determining force in his or her life, and that he or she can personally cause things to happen. Man becomes an origin, and not a pawn, in the decisions that affect him. A supportive environment helps create the ability to act successfully within the environment.

Humanistic Education and the Good Citizen

The reader may have already noted that the self-actualized person resembles what for many is the good citizen. The thesis of this article is that good citizens resemble the self-actualized person and a goal of citizenship education should be to aid in the development of these traits. The character traits of the self-actualized person include a democratic character structure, probably a fundamental characteristic of the good citizen. Self-actualized persons have a heightened sense of the difference between good and evil. They are problem-centered and identify with others. They act autonomously. They are more spontaneous and accepting of themselves and others. They are creative. They believe that they can have some control over their own destinies. These and others are crucial character traits for citizens who live in a democratic society that supports the worth of each individual. Citizens such as these are more likely to become involved in the affairs of government and community. They would be more likely to be interested in others' problems and in solving these problems. People with these character traits, it would seem, would little stand

for Watergate, for injustices, for bad laws. The spectrum of their beliefs and involvement might differ, but they would probably be in the forefront, fighting for their beliefs.

The never-ending struggle towards "becoming" and "growth" is, I believe, an important idea for citizenship education. Humanistic educators maintain that growth is a dynamic, never-ending process concerning a person's entire being. Growth supports citizenship development. Through emotional and intellectual development people become more open-minded, caring, creative and so on. Acceptance breeds acceptance. Caring and support breed open-mindedness. Self-insight breeds maximum energy flow. Personal problem-solving aids in citizen problem-solving.

An implication of humanistic psychology is that we cannot afford to overlook the fulfillment of needs as part of a citizenship education. According to the humanistic psychologists, lack of need fulfillment prevents us from developing personality characteristics that enhance good citizenship and also drain our energies away from looking outward. If we are concerned with where our next meal is coming from, we have little or no energy to deal with political issues and problems. Perhaps this is why fewer people in poorer sections of the country vote and take part in political processes. Perhaps as important is developing feelings of self-esteem, for without a positive sense of self and feelings that we can have some control over our lives, it is difficult to see any point to participating in political processes. Thus social studies educators, I believe, should pay more attention to meeting physical, safety and security, belongingness and love, and self-esteem needs in our quest for the development of good citizens.

Humanistic educators suggest that growth towards self-actualization can be fostered in educational environments.[17] Growth is aided by a supportive environment in which it is more likely that needs can be satisfied. Growth is fostered with an emphasis on positive human characteristics. Growth happens with mutual problem-solving

and decision making. Growth is supported when students can begin to assume responsibility for their own learning and become self-directed. Growth is supported when students can think for themselves and assert their rights. For the humanistic educator it is not only knowledge and specific emphasis on skills that produce these traits, but a stress on personal insights leading towards more self-actualized individuals. There is a greater emphasis on personal development than on subject matter and skills. And, while schools are only one part of this picture, they can do their part to foster these characteristics.

There are many ways that educators can promote and foster good citizenship through humanistic education approaches. Some examples are given below to illustrate them. The reader may wish to add to this list and develop his or her own ideas. Some examples are:

1. A greater emphasis on meeting individual and group needs through classroom life. Teachers can develop classroom environments in which there are high levels of safety and security for students, a sense of belongingness and caring, and sense of self-acceptance. This does not mean that expectations for students are ignored, or that high scholastic demands are not placed on students. It does mean, however, that students feel as if people care about each other. In such an environment growth is more apt to take place and personal development is more apt to occur. In such an environment students are less likely to focus their energies on their own problems and will more likely become more concerned about others. In such an environment students are more likely to care about others and help each other.

2. More democratic classroom environments. Greater emphasis on democratic classroom environments will provide students with personal democratic models. Democratic classroom environments emphasize a focus on mutual needs (both teacher and student) and working out conflicts in such a way as to best satisfy the needs of all parties. This is not always possible, but the approach and attitude is important. Classroom

meetings held on a regular basis provides one model for a more democratic classroom environment.[18] Teaching students conflict resolution methods such as parent effectiveness training techniques ("I" messages, active listening, and no-lose methods of resolving conflicts)[19] are important. I believe that teachers must understand that these classroom elements are just as important in teaching social studies as subject matter for the development of good citizenship.

3. Greater emphasis on exploring feelings about self and others. There is little emphasis in the social studies on the exploration of feelings. Feelings exploration can be incorporated in both classroom environments and subject matter. Historical events can be explored from the point of view of the feelings of the people involved as well as the factual content. What were the feelings of individuals as they grappled with issues during the American Revolution? The Civil War? The intertwining of both cognitive events and feelings adds a new dimension to learning.

The feelings of students should also be explored as they study events. What are their feelings about war and peace? About the community in which they live? About people living in another place? Involvement in learning means that experiences produce feelings, and it is important for teachers to enable students to explore their feelings openly and candidly.

4. Greater emphasis on building self-esteem. Schools can foster self-esteem in many different ways. One is to provide experiences at which students can be successful. This requires a delicate balancing between activities and experiences that are challenging and rewarding but also realistic in light of the skills of each student. It requires a balance between high and realistic expectations. It means that teachers have to know their students well enough to know what they are capable of doing, how they learn, etc. and provide appropriate experiences.

Another way to foster self-esteem is to focus on positive experiences, talents and strengths and to reward students. There are many sources of activities and

strategies that can aid in this process, such as focussing on past successful experiences, focussing on strengths, praising and rewarding students, accepting students for what they are, and so on.[20] The importance of a positive self-concept in learning cannot be overestimated.

5. Greater emphasis on giving students some responsibility for their own learning, allowing them to take risks, to fail, to try again. Teachers can foster good citizenship by modelling and allowing responsibility taking. Good citizens take responsibility for what happens to them and accept the consequences. They act on their beliefs. They believe that they can personally cause things to happen to themselves and in the world around them. These are also the characteristics of a self-actualized person. Teachers who allow students some choice in learning, give students (when appropriate) a chance to work on their own, empathize with difficulties students have as they make mistakes, and so on, are supporting responsibility-taking and risk-taking. Approaches that foster such behaviors include contract approaches to learning social studies,[21] using learning packets and learning centers,[22] and other individualized learning approaches.

6. Greater emphasis on active involvement through experiences, and processing those experiences. Students who learn almost exculusively through reading abstract accounts of historical and other social studies areas do not develop significant insights that foster citizenship. It is through experiences, I believe, that significant learning can occur. These experiences can only be significant if they are carefully processed and connected to the students's lives. For example, interviews with politically active people, focussing on their roles, on their successes and failures, on their views can be useful. Community involvement activities such as those stressed by Newmann, et. al. can give students more realisti views of the difficulties and rewards of civic involvement.[23] Trips to courtrooms in action, to government agencies, to civic groups can aid students in understanding government and its role. The processing of

these activities can focus on the ideas, feelings and attitudes of the students as they learn of the feelings of actively involved citizens, their persistence in the face of difficulties, their goals, moral and legal questions they face, whom they turn to for support, and so on. Students can learn about the slow nature of progress and change, about the dilemmas and problems, about the frustrations encountered in civic affairs.

7. Greater emphasis on making connections between what is learned and one's own life and experiences. The ability to make connections with what I know and understand is the heart of significant learning. Piaget calls it accomodation,[24] W.W. Gordon calls it making connections.[25] Connections can be made in many ways. One way is to select humanistic concepts and ideas as a focus for learning. If students are studying history, for example, a focus on such concepts and ideas as involvement, interdependence, human relationships, understanding behavior, moral and value decisions, feelings, controlling one's destiny, making changes, resolving conflicts and the like can make history come alive and relate to student's lives. Students, for example, can discuss how people were involved in community affairs during colonial times as compared to today. They can explore people's feelings about their ability to control their destiny in the past as compared to today. Ideas and concepts can bridge the gap between new knowledge and self-experiences.

8. Greater emphasis on decision-making, value clarification, and moral development. These areas, I believe, are central to both personal development and citizenship education. Students can learn skills that will aid them as they make decisions, focus on their values, and deal with moral issues. Students can learn ways to state problems, to develop alternatives and understand consequences, to make value choices. They can be guided to reason at higher levels of moral development. What this requires of social studies teachers is to place more emphasis on these skills as they work with their children and as they develop their curriculum ideas. For example, students can

focus on social studies content with questions such as: what decisions were made by people and groups? How were they made? What were the alternatives? the consequences? the value issues? Imagine as students are studying about the American Revolution, or the Civil War, or about another culture, that they explore such questions. This would lead to a greater focus on individuals and groups as they are caught in the drama of events as well as a focus on important skills. The decision-making process is also enhanced when there is a focus on students and the issues and dilemmas of classroom life. Clarifying the issues, focussing on alternatives and consequences, etc. aids in the development of decision-making skills.

Other ways of developing these skills includes using value clarification techniques and/or using moral dilemmas and issues specifically to help raise moral reasoning to higher stages of development.[26]

9. Greater emphasis on understanding people, their stages of development, their emotions and feelings, their crises and joys, their decisions, their values. Content can be made more real to students and can provide a focus for self-development when it emphasizes real people caught in the drama of the human condition. Too often books consist of abstract words, facts, with a lack of drama and human purpose. Content can be much more meaningful and self-developing when it is real, and when questions can focus on human emotions and feelings, decisions, crises, joys, etc. Adding a literature component to social studies is one way to create a human dimension. Stories about people at different time periods, in different cultures, facing a variety of human problems, showing different feelings, is one way to bridge the gap between social studies and human understanding.

Concluding Thoughts

We can help our students to become good citizens in many ways. We need to touch them so that they develop and grow towards self-actualization, for there is a relationshi between a self-actualized person and a good citizen.

Good citizenship is a precious commodity. Our democratic society relies on citizens who obey the laws but also fight to change laws. Our mutual interests require citizens who think not only about themselves but about others. Our democratic heritage relies on democratic citizens.

Good citizenship cannot, I believe, be fostered only by imparting knowledge and skills. It rests on certain qualities of character and states of mind. It requires a dynamic view of human development, a focus on the whole person. It necessitates a greater emphasis on person-centered, as opposed to subject and skill centered, learning. Schools and teachers need to consider ways to develop a sense of belongingness and self-esteem, to develop feelings that it is possible to make changes and have control over one's destiny, to develop characteristics of the self-actualized person. A more person-centered approach takes students from where they are and helps them grow and develop in a supportive environment. The suggestions made here focus primarily on curriculum and instructional approaches, but I believe another implication of these ideas is that the school's formal institutions (such as 45 minute high school subject oriented classes) should be examined closely for their effects on personal growth and citizenship. Humanistic psychology and humanistic education have developed ideas about human growth and development and educational practices that add to and enrich our views of how to produce good citizens.

1. Charles Beard, address to the Association of History Teachers of the Middle States and Maryland at Albany, November 29, 1913, in Raymond A. Ducharme, Jr. Charles A Beard and The Social Studies. New York: Teachers College Press, 1969, pp. 83-87.

2. See Vincent N. Campbell and Daryl G. Nichols, "National Assessment of Citizenship Education", in Social Education, Volume 32, March, 1968, pp. 279-281.

3. See Dan Conrand and Diane Hedin, "Learning and Earning Citizenship Through Participation", in James P. Shaver, editor, Building Rationales For Citizenship Education, Arlington, Va.: National Council For Social Studies Bulletin No. 52, 1977, pp. 48-73.

4. Daniel Roselle, "Citizenship Goals for a New Age", in Social Education, Volume 30, Number 6, October, 1966, pp. 415.

5. See, for example, Shirley H. Engle, "Decision-Making: The Heart of Social Studies Instruction," in Social Education, Volume 24, November, 1960, pp. 301-304, 306; also Decision-Making: The Heart of Social Studies Instruction Revisisted. Indiana University Social Studies Development Center, Occasional Paper Number 1, April, 1977.

6. Fred M. Newmann, Thomas A. Bertocci and Ruthanne M. Landsness, Skills in Citizen Action. Madison, Wisconsin, Citizen Participation Curriculum Project, 1977, p. 4.

7. See Charles A. Beard, A Charter for the Social Sciences. New York: Scribner's, 1932.

8. Donald Oliver and James Shaver, Teaching Public Issues in the High School. Boston: Houghton Mifflin, 1966.

9. Fred M. Newmann, Thomas A. Bertocci, and Ruthanne M. Landsness, op. cit.

10. NCSS Task Force on Curriculum Guidelines, "Social Studies Curriculum Guidelines", in Social Education Volume 35, December, 1971, pp. 853-874.

11. For a brief summary of the humanistic psychology movement, see Frank G. Goble, The Third Force. New York: Pocket Books, 1971. The following summary of Maslow's and other's ideas is taken primarily from Abraham Maslow, Toward a Psychology of Being, Second Edition. New York: D. Van Nostrand Co., 1968; Abraham Maslow, Motivation and Personality. New York: Harper and Row, 1954.

12. Abraham Maslow, Motivation and Personality, p. 153.

13. This idea is probably related to Kohlberg's higher stages of moral development -- That is, self-actualized people are at high stages of moral development.

14. For further clarification of this idea, see Richard DeCharms, "From Pawns to Origins: Toward Self-Motivation," in Gerald Lesser, ed. Psychology and Educational Practice. Glenview, Illinois: Scott, Foresman, 1971.

15. Abraham, Maslow, Motivation and Personality, p. 163.

16. Charlotte Buhler and Melanie Allen, Introduction to Humanistic Psychology. Monterey, California: Brooks/Cole Publishing Co., 1972.

17. Many educators have published books supporting this view. For example, see C.H. Patterson, Humanistic Education. Englewood Cliffs, N.J.: Prentice-Hall, 1973; also Gerald Weinstein and Mario Fantini, editors. Toward Humanistic Education: A Curriculum of Affect. New York: Praeger Publishers, 1970.

18. See William Glasser, Schools Without Failure. New York: Harper and Row, 1969.

19. See Thomas Gordon, Parent Effectiveness Training. New York: Wyden Publishers 1970; also Thomas Gordon, Teacher Effectiveness Training. New York: Wyden Publishers, 1974.

20. For ideas related to developing self-esteem, see William Purkey, Self-Concept and School Achievement, Englewood Cliffs, N.J.: Prentice-Hall, 1970; see also Jack Canfield and Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom. Englewood Cliffs, N.J. Prentice-Hall, 1976.

21. See Lloyd Homme, How to Use Contingency Contracting in the Classroom. Champaign, Illinois: Research Press, 1970.

22. See Elliott Seif, Teaching Significant Social Studies in the Elementary School Chicago: Rand McNally, 1977, pp. 465-477.

23. See Newmann, Bertocci, and Landsness, op. cit.

24. See Hans G. Furth, Piaget and Knowledge. Englewood Cliffs, N.J.: Prentice-Hall, 1969, pp. 259, 228-231; also Milton Schwebel and Jane Raph ed., Piaget in The Classroom. New York: Basic Books, 1973, pp. 111-112.

25. See W. W. Gordon, The Metaphorical Way of Learning and Knowing. Cambridge, Mass.: Porpoise Books, 1973,

26. There are many sources for value clarification and moral reasoning approaches. Articles in educational journals such as Social Education are one source. An extensive bibliography of value-oriented curricula can be found in Douglas Superka, Values Education Sourcebook, Boulder, Colorado: Social Science Education Consortuim, 1976. An extensive bibliography of educational references related to value clarification and moral development is found in The First Catalogue for Humanizaing Education, 1978-79 edition. Saratoga Springs, N.Y.: National Humanistic Education Center, 1978.